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mystic sect (pp. 21-22), the author seems to have overshot the mark. The phrase, as translated by the author himself, literally means "chamber of the silent (or secret) ones," and is described in the Mishna (Shekalim V, 6) as a place in the temple where "fearers of sin secretly deposited their alms, from which members of the impoverished aristocracy secretly supported themselves." There is nothing in the terms "fearers of sin" and "secret" to justify the author's contention that they refer to some members of a mystic sect. The rabbinic interpretation of the scriptural verse, "a gift in secret pacifieth anger" (Prov. 21 14; Sota 5a, Baba Bathra 9 b), will sufficiently explain the application of the phrase "fearers of sin" to those who had been thus averse to make their donations in public. And as for the meaning of the term "secret" or "silent" by which the donors are called, it refers to a kind of secrecy that is akin to "anonymity" rather than to "mysticism."

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IRENÆUS OF LUGDUNUM, A STUDY OF HIS TEACHING. F. R. MONTGOMERY HITCHCOCK, M.A., D.D. With a Foreword by H. B. SWETE, D.D. Cambridge University Press. 1914. Pp. 367. 9s.

The importance of Irenæus of Lyons among early Christian writers can scarcely be exaggerated. The period of his activity as a writer (the last quarter of the 2nd century) in which Gnosticism had reached its zenith, the compass of the work that he produced in refutation of the heretical thought of his time, together with his marked ability, render him a conspicuous and important figure in the history of the early Church. His work, to quote from Professor Swete's foreword to the volume under review, "is a first effort to grapple on a large scale with the problems of the rising faith and to construct the outlines of a Christian theology. It is a storehouse of materials for the early history of the canon, the creed, and the episcopate." Irenæus' work was constructive in regard to the positive teachings of the Christian faith as well as a destructive attack on Gnostic teachings. This double attitude of his work renders it of inestimable value to the student of the Church in the early centuries.

The plan of Dr. Hitchcock's book is at once simple and natural. The opening chapter gives a sketch of the life of Irenæus, as far as his life can be constructed from the comparatively few facts that are known of him. In this part of his work the author has made

no new contribution to our knowledge. The second chapter deals with the teachers of Irenæus, and of these Justin Martyr is found to be the most important and influential. A chapter is then taken up with an account of Irenæus' *magnum opus*—the *Treatise against Heresies*. In this chapter there is a scholarly and painstaking discussion of the work, its place in history, the extant Latin translations, and an indication as to where these may be found. In the chapter on the purpose of human life, much is made of the fact that for him life is regarded as an opportunity for education and not merely as a probation. In this education, not only the fall but even sin itself may be of value. Thus the view-point of the second-century bishop on this matter was thoroughly modern as well as thoroughly sane and practical.

In his estimate of the doctrine of the Trinity as found in Irenæus the writer differs somewhat from Harnack's conclusions, particularly in reference to the eternity of the Son and Holy Spirit. "Irenæus' doctrine," says our author, "may be summed up as a belief in One and the Same God, manifested to men in a threefold Personality, absolute, eternal, co-ordinated essentially as touching the Divine nature, but admitting of historical subordination as touching the Divine office" (p. 125). "He does not contemplate a time when either was not, nor does he hesitate to regard either as Divine" (p. 123). From this treatment of the Trinity the writer naturally passes to a consideration of Irenæus' treatment of "the Incarnate Word." While Irenæus did not have to deal with Arian tendencies of thought regarding the eternity of the Son of God, yet he appears to have taken for granted that He was, according to scriptural teaching, "begotten of the Father before all worlds." Whether this position includes that of absolute eternity is a debatable question. But apart from this historical question, which was scarcely raised in Irenæus' time, it is clearly shown that for him the Incarnation was a central truth. "With Irenæus . . . the religion of the Incarnation was not a mere adherence to a rational idea; it was faith in a Divine Person as well; it was not solely a *modus vivendi* between Christian doctrine and philosophy, but it was also the motive and inspiration of life; it was less the argument of a Divine thought than the influence of a Divine power, and so was a religion rather than a gnosis. We therefore give him no less than his due when we acknowledge that he was not only the first of the great ecclesiastical writers who assigned its due significance to the Person of Christ, but also the first who made his Christology the centre of a systematic cosmology, anthropology, and theology" (p. 128).

Further, in discussing the teaching of Irenæus on the Incarnation, the author offers some simple comparisons between his attitude and that of Ritschl on the Person of Christ (pp. 134, 148). He finds some real inconsistencies in the teachings of Irenæus, but stands firmly by the fact that he clearly grasped the purposes of the Incarnation. "The Incarnation is represented by Irenæus as fulfilling two supreme purposes with regard to the Father: (1) the revelation of His character and love to man, and (2) the realization of His original purpose in the creation of the race by the restoration of man to His image and likeness in the Son, which is incorruption and immortal life and sonship in the Father" (pp. 155-6). It might have added somewhat to the clarity of the author's meaning in this chapter, had he added a paragraph summarizing what he has so carefully worked out at considerable length.

In regard to the Atonement, "Irenæus proceeds to show that the human life of the Incarnate Word, consummated by the crucifixion, confers salvation, freedom, and divinity upon man. The work of the Atonement is identified more or less with the progress and process of His incarnate life. Every act of that life is regarded as of saving value, and the whole life as a work of salvation. . . . The Crucifixion marked for him the consummation of the Incarnation; but he did not restrict the work of the Atonement to the one transcendent experience in the incarnate life" (p. 159). The chapter also makes a careful comparison of the teaching of Irenæus regarding the Atonement with that of Tertullian (a propitiation and satisfaction made to God), and with that of Origen (a compensation paid to the devil). Over against this latter theory our author finely sums up what he considers to be the theory of Irenæus: "The debt which was owed, but which Christ did not owe, was to the eternal law of holiness; and therefore our redemption was effected by persuasion (*secundum suadellam*), not by force (*cum vi*); the captives of sin being drawn out of its sphere and power by the spiritual attraction of the Christ, the incarnate Word" (pp. 168-9). So he dismisses all thought that Irenæus agreed with Origen, but is not so sure that he may not have had sympathy with Anselm's "Satisfaction" theory. But, "he does not indeed insist on either compensation or satisfaction in the usually applied sense. . . . By the Son's obedience the law of holiness was fulfilled. It was to the law that compensation was given and satisfaction made" (p. 173).

Chapter xiv, on the Ministry, discusses the contentious question of the relation of the bishop to the presbyter in the early Church. The author thus states the position of Irenæus: "His use of the word

'presbyter,' however, is broad and was intended to apply to bishops as well as priests. For while he regarded every bishop as a presbyter, it cannot be shown that he looked on every presbyter as a bishop" (pp. 255-6). He notes the error made by Irenæus in saying (*Hær.* III, xiv. 2) that St. Paul at Miletus called together the bishops *and* presbyters of Ephesus *and the neighboring churches*, and concludes by showing that "Irenæus did not regard Apostolic succession as the title-deed of an exclusive hierarchy, but as the safeguard of the Scriptures and of the Christian faith and ministry" (p. 262). In the ministerial system as it was understood by Irenæus there was nothing "mechanical or sacerdotal." The discussion on the two sacraments (Chap. xv) is short and to the point. Of Baptism the teaching of Irenæus is thus explicitly summarized: "He regarded it as a rite to be administered to infants, who, as well as adults, are therein reborn unto God, and as a means of grace conveying regeneration, or a death unto sin and a new birth unto righteousness" (p. 267). As to the Eucharist, the author finds the source of Irenæus teaching in Justin Martyr's *Apologia* (C. 65, 66). "Irenæus did not speak of any physical change in the elements, or conceive Christ as present in any corporeal manner in the Eucharist" (p. 277). In pages 278-81 the order of the administration of the Communion in the days of Irenæus is clearly portrayed. Of Salvation the author says, "Salvation in this system included the full realization of all that God intended man to become in body, soul, and spirit" (p. 316). If this is so, how truly does the best thought of the twentieth century echo that of the second-century bishop!

As a conclusion the author attempts to reconstruct the beliefs of Irenæus into a creed. The attempt is certainly well made and of peculiar interest. The creed as stated by Dr. Hitchcock is remarkably Nicene in form and expression. Attention is called to the fact that the word "homousios," "which figures so prominently in the Nicene Creed, was frequently used by Irenæus" (p. 342). A scholarly footnote shows the sources in the writings of Irenæus from which each clause of this reconstructed creed has been derived. It is no small tribute to the worth of this early Bishop of Lyons that Dr. Hitchcock can close his scholarly examination with the declaration, "He ever strove for unity in the Church and uniformity in doctrine and organization; and his mind and temper were of the sort that reconciles." The mind of the author seems to be cast in the same broad, irenical mould as was that of the early bishop.

A valuable *Excursus* on the Latin Translation of Irenæus closes the volume. The ample footnotes throughout will be an invaluable

help to every student who desires to master the teaching and thought of this early apologist. A full bibliography of the secondary material used by the writer will also be found useful. A carefully prepared, analytical index forms the conclusion of a volume that has been written by an accurate scholar for scholarly readers.

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BASIL THE GREAT. A STUDY IN MONASTICISM. W. K. LOWTHER CLARKE. Cambridge University Press. 1913. Pp. xii, 176. 7s. 6d.

It has been all too customary to speak of the Church in the East either in vague terms or in sweeping generalities. We have had little careful modern study of the history and institutions of that important part of Christendom. It has been a *terra incognita*, except to a few enthusiasts, and the real conditions have remained unknown even to many of them. Except in doctrinal matters, yet in them only to a limited extent and in quite conventional lines, there is little in English of much value on that part of the Church. Even German scholarship has had little interest in the subject. In spite of the difficulties connected with the study of ecclesiastical affairs in the East, the outlook for a more satisfactory study of Oriental Christianity is improving. The present work may be regarded as one more evidence of a rising interest; and it is a welcome addition to our limited stock of works on monasticism of a scholarly character, even if it touches at many points matters discussed by E. F. Morrison in his *St. Basil and his Rule* (Oxford, 1912).

The present work, although brief, is a piece of scholarly investigation, with the results presented in a compact and lucid manner. Mr. Clarke, an Anglican clergyman, writes with sympathy for the ascetic life in the Church, at least as expressed in St. Basil's Rules, appreciating the elements in the religious life that make for asceticism and recognizing its place in the work of the Church. Here the author appears to some extent as a follower of Harnack, who has done so much to rehabilitate monasticism among Protestant students of history.

The aim of the book is to present the main features of the Rules of St. Basil in their historical setting. Accordingly, there is given a brief study of the monasticism in the century before Basil, and especially of the Rule of Pachomius. This study includes the experience of Basil himself and the conditions of the Church in Cappadocia.